



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

The narrative is divided into three general periods: the Middle Ages, the Mercantile Period, and the Industrial Era. Events are treated with a fine sense of proportion, and the character and movement of each period are described in well chosen phrases that will be suggestive to any reader. None of the difficult historical problems is evaded, not even the problems of the growth of the manor and the history of villeinage. Mr. Innes displays a thorough knowledge of the critical literature and states the essential features of these problems with refreshing clarity. The Mercantile Period, from the accession of Henry VII, to the middle of the eighteenth century, is well handled. The growth of the domestic system, the decline of the craft-gilds, the enclosures, the development of commerce are all suggestively treated.

The Industrial Era is less adequately described. The proportion of events is not so well preserved, nor the critical literature so closely followed. Factory legislation and the trade union movement receive more attention than they deserve, and the actual industrial development of the nineteenth century is scarcely mentioned. For these deficiencies, however, Mr. Innes is hardly to be criticised; his narrative merely brings to light the disproportionate emphasis that has been given to certain topics in recent industrial history. The chapter on the Agricultural Revolution, indeed, is not entirely abreast of recent literature, but the changes in the chronology of the history of the yeoman can hardly be said to dominate the critical writing of the present time. It is, however, a serious reflection upon the adequacy of the literature on the subject, that Mr. Innes should not feel the necessity of alluding to the Bessemer inventions, the spread of the factory system between 1800 and 1850, and the more general features of the development of the existing system of railways. The records of these events are still confined to an unwieldy special literature and the voluminous Blue Books.

ABBOTT PAYSON USHER.

*Cornell University.*

---

INTERNATIONAL COMMISSION OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.  
(Ed.). *The Country Church and Rural Welfare*. Pp. 152. Price, \$1.00.  
New York: Association Press, 1912.

A series of quotations from the opinions of the most prominent workers and thinkers of the Rural Church Problem of the present day. The topics discussed are: 1. Is the Fundamental Function of the Rural Church Theological or Sociological? 2. Standards of Religious Teaching. 3. The Church Itself. 4. The School. 5. The Grange. 6. The Church and the Farmers' Institute. 7. Leadership. The opinions quoted on each of these questions are the opinions of men like Rev. Wilbert Anderson, Rev. Warren H. Wilson, Prof. G. Walter Fiske, President Kenyon L. Butterfield, Rev. Mathew B. McNutt, Hon. John Hamilton, Secretary Willet M. Hays, and others as well known. The conclusions reached will be helpful to any rural pastor who is anxious to inform himself of the best thought on this vexed problem.

Some opinions expressed on such questions as the relations of the Country Church and the grange are well worth quoting as guides to those who have felt that the grange was inimical to the church. President Butterfield points out that

the two can work side by side, the grange having as its chief function, educational work and the church if it is alive to its mission, having as its chief function religious and social work. If one is inactive and the other active each can to a certain extent do the work of the other. Certainly the church in several instances has greatly assisted in the revival of the grange. The erroneous idea which has taken hold of the minds of some people that societies with a ritual such as the grange has, can take the place of the church is met in this way. "Anybody who knows about the grange work knows that it has a moral purpose, its ritual being permeated with moral and religious thought; and a man cannot be a member of a grange who is at all sensitive to spiritual things without feeling that underlying it all there is a great spiritual idea. But no level-headed person believes that the grange can take the place of the church."

The cooperation of the church with the farmer's institute is touched upon in the chapter on The Farmer's Institute, and it is worth noting that the institute offers to all denominations a common meeting-ground and can be promoted without arousing sect prejudice. The institute rightly developed is one great means toward rural community building—the church is another. Each can work to promote the work of the other without overlapping.

In conclusion the book states "that the fact that the discussion has been brought about under the auspices of a specific department of the Young Men's Christian Association indicates that the church for some reason has not adequately fulfilled this function, a fact so frankly conceded by most of the writers. It should be stated, however, at the outset, that while some justly keen criticisms of the church's methods (or lack of methods) in this field have been presented, yet on the whole there is manifest a sincere desire to help the church to master its problem in the rural districts." And this may truly be said to be the object of the book.

Even after much information has been circulated concerning the reasons why the rural church is as it is, even after several years of ever growing evidence that not one but all rural communities are suffering from stagnation in church work, there still exist pastors who have not recognized the symptoms in their own communities as pathological, there still exist convocations which ignore the rural church problem and give it no consideration at their annual conferences. To all such this little book "The Country Church and Rural Welfare," may be the beginning of wisdom and may open the minds of our pastors and religious teachers to the fact that there is a Country Church Problem.

EDITH ELLICOTT SMITH.

*Pennsdale, Pa.*

---

KNOEPEL, C. E. *Maximum Production in Machine Shop and Foundry.* Pp. v, 365. Price, \$2.50. New York: Engineering Magazine.

Knoepfel's *Maximum Production* is based on articles that appeared in the *Engineering Magazine* between October, 1908 and May, 1911, but for publication in book form these articles have been "resurveyed, rearranged and largely recast," with the result of satisfactory continuity and logical treatment.

The first seven chapters, although they deal primarily with foundries and machine shops, contain much material applicable to manufacturing plants in